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The Non-Subscribing Presbyterian

No. 398. DECEMBER, 1939.

THE MASTER. THE CHURCH. LIBERAL CHRISTIANITY.

"One Lord, One Faith, One God and Father of all."—EPH. IV. 5, 6.

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By courtesy of P.P. Press.

From "Nuts." Magazine of Bibby's Employees.

OFF FOR THE HOLIDAYS.

NOTES AND NEWS.

Our front page picture this month shows happy faces of young people off for their holidays. An exodus larger than that of Israel has been necessary in removing vast numbers of children from areas vulnerable to attack from the air and the children have gone off, frequently as light hearted and happy as though they were going on holidays. Indeed to many from crowded districts of large cities, the transfer to the country is a delightful holiday. Certainly there are criticisms which have more their rightful place in newspaper columns, than here. But in this Great Plan, are there not causes far deeper, than the mere surface and obvious ones of which in our reading and thinking and conversation we

have cognisance? A remark which we heard several years ago, casually perhaps, but which left a deep impression, was that within the next thirty years, no matter at what cost, if not peaceably then otherwise, "poverty must disappear." One thing, to vast numbers, poverty has been a thing to which they have been oblivious, but, now have been startled into cognisance of it.

* * *

One feature of our church life to-day is that of the Leagues: Men's, Women's, Young People's. It is a well-known maxim, that if we are to judge of the future we must look at the younger generation. What are their ideals? what are they thinking about? The ideal of to-day becomes the actual of to-morrow.

* * *

Our worship, our meditation and reading, and religion generally, must find expression in action. "Of what avail is my belief in the Trinity," said Thomas-a-Kempis, "if I myself be not pleasing to the Trinity?" Whether Trinity or Unity—and speculations with considerable acrimony have been surrounding these for nearly 2000 years—the supreme question is "What are we doing?" The time for pros and cons has passed. War is upon us, and our whole concern is to win it! The Women's League is actively at work, and no doubt are the other two, in giving full attention to those essentials with which they can deal. In remote places "knitting" is an activity in evidence, and the question everywhere is, "What can we do?"

* * *

The time has come for us to wish our readers, and for the Editor this may be the last time,—a Happy Christmas and Good New Year, and may the Peace of God rule in our hearts. Again we thank all who during the past year have helped us in our work,—printer, advertisers, those in the congregations who have seen to the sale of the magazine, contributors to our columns, our Manager and colleagues on the Magazine Committee, we tender one and all our thanks and good wishes.

* * *

"Now brethren, concerning the collection!" Half-yearly subscriptions are due this month.

* * *

January, 1940, number published on Saturday, December 23rd, 1939. Copy sent in before December 16th, will be received by Rev. John Barron, Ballywalter, Co. Down.

An Advisory Committee to give advice to congregations on legal matters has been sanctioned by the General Synod. Address: Rev. J. Dare Davies, Moneyrea, Comber.

* * *

REST ROOM, CENTRAL HALL.—A room is at the disposal of visitors to Belfast, as well as those resident in the neighbourhood, who have to wait in town or desire to make appointments with friends. Available until 6 p.m. As to exact room, for the day, enquire at the Depository.

* * *

It is rather difficult for some of our young people to get an appointment in the teaching profession. An opening is indicated in an advertisement which will be found, this month, in this magazine. The salary begins at £100 per annum.

* * *

PULPIT SUPPLY.—The Rev. J. Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

* * *

The N.S.P. Church, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

* * *

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

York St. Sunday Afternoon Fellowship 4 o'clock.

Sunday, 3rd December — Speaker from League of Nations Union.

Sunday, 10th December—Mr. Dennis Ireland.

Sunday, 17th December—Mr. John Hewitt, B.A.

Sunday, 24th December—To be arranged.

Sunday, 31st December—Mr. Wm. Christie.

DEATH.

BARNES. — November 10, at Newcastle-on-Tyne, Beatrice, the dearly-loved wife of the Rev. Herbert Barnes.

REPORTS.

Ballee—Harvest Thanksgiving Services were held at Ballee on October 15th. The Meeting House was decorated with emblems of harvest, praise being due to the ladies who carried out the work. The harvest produce was given to the Down County Infirmary. A Remembrance Sunday Service was held on the afternoon of November 12th. There was a goodly congregation, and the collection was in aid of the Earl Haig Fund. The minister was the preacher on both the above occasions.

Mountpottinger. — Harvest Services were held on Sunday, October 15th, when Rev. W. Howard Payne was the special preacher for the day. In view of lighting restrictions there was no evening service, its place being taken by an afternoon gathering. Whilst there were satisfactory attendances we missed the crowded congregation which is customary at the evening service in normal times. The decoration of the Church was undertaken by a few members of the Women's League Branch who produced a very tasteful display. Our best thanks are due to these ladies as also to those members and friends who contributed materials for the work. The choir, under the direction of the organist, Mr. H. Shepherd, gave a most capable rendering of anthems at both services.

All Souls', Belfast. — The Calendar for November, 1939, has the following items: Announcement of Sale of Work on Wed., Nov. 15, in Rosemary Hall at p.m. Mrs. J. H. Chambers and Mr. William Andrews consented to act as opener and chairman respectively. Presentation of silver cake dish to Mr. and Mrs. Derby, sexton and caretaker for twelve years, who are leaving. Congratulations to Mr. Norman Kelly on having passed his M.B. examination. We wish Dr. Kelly all success in his future life.

Antrim. — The annual Harvest Thanksgiving Service was held in Antrim Old Presbyterian Church on Sunday, October 22nd, at 3 o'clock. There was a very good congregation and Rev. W. Howard Payne of All Souls', Belfast, preached a most interesting and profitable sermon on the Kingdom of God, taken from the Parable of the sower—Mark 4, 26-28. Mr. James Shaw sang two most suitable solos: "God bless this House," and "The Lost Chord." A large augmented choir sang during the offertory John Oxenham's beautiful poem and prayer entitled "For the men at the Front."

Lord God of Hosts, whose mighty hand dominion holds on sea, air, land, in peace and war Thy will we see shaping the larger liberty. Nations may rise and nations fall, Thy chargeless purpose rules them all."

The harvest music was, as usual, very bright, led by our worthy organist, Mrs. Simpson. The church was neatly decorated with flowers and fruit kindly sent by the members of the congregation.

Downpatrick.—A British Legion Remembrance Service was held on Sunday, 12th November, 1939, at 3-30 o'clock, p.m., in the First Presbyterian Church, Downpatrick. Rev. Henry Hall conducted the service. Collection was on behalf of Earl Haig Fund. Suitable hymns were sung and the service concluded with an act of commemoration and the National Anthem.

Ballyhemlin.—Capt. Barron has been called up to serve in the Australian Navy. He has been placed in the Examination Department. Captain Barron served in H.M. Merchant Navy during the first Great War, and received two medals. His work then was considered as of as much value to his country as that in one of the fighting forces.

Ministers' Conference.—The 335th Conference was held at Rosemary Hall, Elmwood Avenue, on Monday, November 6th, 1939. The host was the Rev. W. Howard Payne. The subject of discussion was: "The Administration of Communion in Northern Ireland,' following upon remarks by the Rev. G. A. Peaston, was appropriate. Rev. J. Barron remarked that the people in the North of Ireland were very Scotch. The late Sir John Byers,

a well-known medical Professor at Queen's College, Belfast, took a great interest in the dialects of both Co. Antrim and Co. Down. The Antrim Scotch, he maintained, was the Scotch of Allan Ramsay, the Edinburgh Scotch; and the Co. Down Scotch was that of Robert Burns, the Ayrshire Scotch. Several interesting historical points were brought out, e.g., the use of the long tables, down the aisles of the meeting house. In the Church of England that was once common, the "minister standing at the north side of the table" as provided for in the prayer book; a position, when the eastern position of the altar became a definite fixture ,according to the policy of Archbishop Laud, and which was made compulsory by the Act of Uniformity, 1662, became an absurdity, the minister having to take up a very awkward position in the north-east corner. The custom of using short-bread comes from the Western Highlands of Scotland. The use of tokens and Communion cards, still used in the orthodox Presbyterian Churches, the 'fast' services, the congregational visitations, "eating and drinking damnation," and several other points came up for discussion.

The old Presbyterian custom was to open the service with prayer, Oliver Cromwell, who was a lay-preacher himself, introduced the Independent form of opening with a psalm or hymn. The discussion was considered a very useful one. The best thanks of the meeting were given to the host, Mr. Howard Payne.

Belfast, York Street.—On November 5th the pulpit was occupied in the evening by Rev. Reginald Wilde, M.A., B.Sc. Though we were happy to have him with us we were disappointed that he should have come on a night when a drenching rain greatly reduced our attendance. Our experience is that it is only when there is rain that the "blackout" has its worst effect. Notwithstanding that so many cannot possibly be with us our attendances are as large as ever. This is largely due to the splendid loyalty of our people who are making a real effort to keep our attendances up and while we have no complaint about our young people a tribute must be paid to the older members who have astonished everybody. Scarcely one has failed us. On Armistice Day a devotional service was held in the Church at five o'clock. Visitors including orthodox ministers who were present were greatly interested in the Communion preparations. The gleaming silver on the white cloth with the subdued lighting and the present fine condition of the Church all combined to produce an atmosphere almost unique in a Nonconformist Meeting House. Remembrance Sunday was one of the happiest for a long time. Communion attendance created a new record. It was an inspiring sight to see the Church filled. As usual many of our oldest members were with us and one of the best features was a revival of the old spirit when heads of families took pains to see that every member of their household was present. Several families required more than one pew. Restoring the Communion service to its old place as the most important service of the year has been a splendid thing for our Church and even those who did not attach great importance to it before now admit the wisdom of it. The Lecture Hall was crowded for the Fellowship and the Church was again filled in the evening. The total attendances during the day amounted to about eight hundred and the most pleasing thing was that no effort had been made. Our minister was absent during the afternoon and no subject had been announced for the evening.

The Building and Endowment Fund has now reached £460. Contributions may be sent direct to Dr. Agnew, at 69 Duncairn Gardens. These will be acknowledged by post immediately and published in due course. Those who have given or give through our members who have Collecting Books will understand that these books are not due to be returned till September, 1940, though money is handed in as it is received. There will be some hundreds of names of subscribers of small amounts and there will be a practical difficulty in publishing the names of the donors but we shall do our best.

We look forward with as much in-

terest as hope to the result of this appeal to our denomination. We have heard much sorrow and regret expressed about our Churches declining in numbers and there is an outcry if there is talk about a Church closing. Yet while other denominations will subscribe willingly and gladly on the bare chance of extending their Faith anywhere, our people who have the greatest need for doing so, seem unwilling to give even the smallest subscription to a work that has succeeded beyond expectation and now only needs to be secured for the future. Some whose Churches could not last for a month without endowments say that they do not believe in them. Hundreds of people are interested in York Street and are watching to see whether the denomination has sufficient enthusiasm and life to hold a Church even when by good fortune a new one is given to them. With outsiders we are little concerned except that we should like to show them that there is still some enterprise amongst us. But our greatest anxiety is to prove to our own new members who have done so much, that they have not entered a dying cause as many of their friends have told them. We want to make our new members into loyal non-subscribers and it will be impossible to do so if they are allowed to struggle and succeed unhelped by those amongst whom they have come because they will not take the trouble to write a cheque or send a postal order. There are hundreds who could do so and the small amount that is asked for could be raised four times over without the slightest burden being put on anyone. It is not only the safety of our Church we are concerned with but the attitude it will have to the denomination and the criticism of those who watch all that goes on in a Church which stands for a Faith that has been accused of being a "blight" wherever it is adopted. We hope that our friends will do the little that is asked of them to help us to convince all who will hear of it, and they will be many, that our Churches have as much life and enthusiasm in them as any others.

Ravara.—The Harvest Thanksgiving Service was held on Sunday, October 29th, at 3-30 in the afternoon. The Meeting-house was beautifully decorated by the ladies of the congregation with flowers, fruit, vegetables and corn. The preacher was the Rev. A. M. Bell M.A., of Killinchy, whose sermon, the theme of which was the joy of harvest, was highly appreciated by all present, among whom were many orthodox friends. Despite difficulties and restrictions in the matter of travelling it was most gratifying to see every seat in the Meeting-house occupied on the occasion.

Moneyrea. — The Dramatic Society held a social on Friday evening, Oct. 27th, in the Old School, at which a presentation of a set of china was made to Mrs. J. Simpson on the occasion of her marriage. Mrs. Simpson has been a faithful member of the Society, and has taken a prominent part in every play for many years. Miss R. Kennedy made the presentation and conveyed to the recipient the best wishes of the Society. Mr. James Frame and Rev. J. D. Davies also referred to the loyal service and ability of Mrs. Simpson as a member of the Society and wished Mr. and Mrs. Simpson every happiness.

Men's League.—The monthly meeting of the Belfast Chapter was held in the York Street Lecture Hall, on Oct. 2, 1939. Dr. A. L. Agnew, B.A., D.D., presided over a larger gathering than usual, the routine business was transacted and Mr. J. G. Blair gave a masterly address on "Social Credit," his discourse was most interesting and instructive, and his replies were given in a manner which left no doubt whatever in the minds of those listening that he was in deadly earnest about his subject; believing in his gospel. There was, as there always it at York Street, a cheery atmosphere about the gathering, despite the "black-out." Light refreshments were supplied by the York Street congregation, whose kindly consideration was thoroughly appreciated. The next meeting will be held on Thursday, November 30th, at 8-0 p.m., in the Central Hall, Rosemary Street, when Dr. A. L. Agnew, B.A., D.D., will give a talk entitled "The Wilde

Geese." Mr. A. Hunter has graciously offered to provide light refreshments. There are definite signs that the Chapter is recovering some of its previous vigour. To all those who feel concerned we say "Come and be happy."

First Church, Belfast.—Special Commemoration Services were held on Armstice Sunday, November 12th, and retiring collections were taken in aid of the Earl Haig Fund for Disabled Soldiers. It has been decided to revert shortly to the customary time for evening service, viz., 7 p.m., the afternoon services not having proved very successful. This will necessitate the "blacking-out" of the church. The Dramatic Society have kindly undertaken to provide fixtures and to do all necessary erection, etc., while Mr. R. McCrum is kindly undertaking to have the necessary stitching of material seen to. This voluntary help will considerably reduce the cost of "blacking-out" to the church. It is hoped that larger congregations will again be secured with the change-over, which will probably take effect as from December 3rd. The Women's League is now meeting each Wednesday afternoon, and the Junior Women's League each Thursday evening, and both are making-up comforts for men serving in the Forces. The Discussion Circle continues to meet fortnightly on Sundays. Recent meetings have comprised a party on Hallow'een, Oct. 31st; a debate on November 5th: "That the Youth of this generation lacks a true sense of Values;" and a lecture by the Rev. R. W. Wilde, on November 19th, on: "The Evolution of Mind." At the meeting on November 5th, a presentation of a pair of china book-ends was made to Mr. and Mrs. T. Moore, on the eve of their removal to Enniskillen, as a token of good wishes, and in gratitude for their many services to the Circle.

Historical Notes. — Errata — Two Gilbert Kennedys — "Documents of John Carl of Cassilis" should read 'Descendants of John Earl of Cassilis.' Thomas Corham should be Thomas Cobham.

OBITUARY.

Mrs. McMurry, Ballycarry.

We regret to record the death after a long and painful illness of Mrs. W. McMurry, the comparatively young wife of the sexton of our church.

Having every appearance of being strong and healthy and of cheerful and happy disposition, Mrs. McMurry's sudden passing was not expected, except by the doctor and family.

To her husband who was devoted to her, and her two young sons, as well as to a large circle of brothers and sisters we extend our sincere sympathy in their sorrow.

Mrs. Harold Thomas.

The Mountpottinger congregation has sustained a severe loss through the passing of Mrs. Thomas whose death too place on Sunday, October 22nd.

Although for the past twelve months or more illness had prevented her from attending the services; the deceased lady maintained a keen interest in the affairs of the congregation.

From its inception Mrs. Thomas was a loyal member and generous supporter of the Women's League from whose ranks she will be assuredly missed.

The family connection with the congregation dates back many years, her father, Mr. Robert McCalmont, having been a prominent member in the early days.

Much sympathy will be felt for Mr. Thomas whose work on behalf of the Non-Subscribing Church is well known, as also for Mrs. Worthington, wife of Rev. J. Worthington, B.A., a former minister of Mountpottinger and for the past fourteen years secretary of Dr. Williams' Trust in London.

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FAREWELL ADDRESS AT CLOUGH.

At the afternoon service on Harvest Thanksgiving Sunday, on 15th October, the retiring minister (Rev. J. Shaw Brown) delivered a characteristic farewell address to a large and representative congregation. He said:—

It is significant that my first appearance among you was at a harvest thanksgiving service. And now after ten happy years as your minister, my last service is also at a harvest service —a service in which the social side of church life is manifested in the custom of visiting each other's churches irrespective of creed or ceremony. Harvest Home was originally a social affair—a festival of Nature, the Maker of us all. Rich and poor, saint and sinner acknowledged gladly their dependence upon Mother Nature for the common necessities of life. Long before the Christian Church came into existence men and women beheld the wonder and mystery of seed-time and harvest and in pagan and primitive fashion worshipped the mysterious creative force which so bountifully supplied their needs. Then in the fullness of the time Christianity appeared and like the Apostle Paul on Mars Hill when he beheld the altar with the disciples "To the unknown God." Christianity said to our pagan forefathers: "Whom therefore ye ignorantly worship, Him declare I unto you," and the feasting and dancing of Harvest Home gradually gave place to the Harvest Thanksgiving service in the Church. I remember vividly the crowded church on that first occasion and the simple beauty of a little country church with its clean white walls tastefully decorated with the symbols of harvest. At the close of the service I stood outside between the two symbolic pillars, Boaz and Jachin and looked up at "the Mountains of Mourne that sweep down to the sea" celebrated all the world over in a song that charms with its delightful Irish humour. I have always loved mountains, but my ministerial life had been "cribb'd, cabin'd and confined" in busy cities and industrial towns and I yearned for life in the country. I said to myself: "If God is good to me and permits me to end my ministerial life in this part of the vineyard, I vow to do my best for His Kingdom and the Church of Christ." And when I was taken to see the church manse overlooking Dundrum Bay with its spacious garden a vision came out of the distant past to remind me of what life in the manse garden might be. On one of our summer holidays 40 years before we lived at a little farmhouse on the Fifeshire coast. Returning one day from a dip in the sea I beheld our young lady visitor in a light summery dress, a large sunbonnet on her head, and dainty little shoes peeping out from under the long dress then the fashion, sitting in the garden leisurely shelling peas for the mid-day dinner. That it seemed to me, would be my life in the manse garden — not shelling peas, of course, but sitting reading my book and idly looking up now and then to behold the "lilies of the field, how they grow" without any assistance from me. But alack and alas! that dream was soon dispelled. Many a back-ache and many a heart-ache your garden has given me. But I love it still and am sorry to leave it. It gave me a new interest and a new joy in life. It taught me some things about God and the universe which I had not learned in the theological garden. It gave me serenity of soul which may not be found even in a prayer meeting. It also gave me a fellow-feeling and a respect for gardeners and farmers whose living and well-being depends on facing all sorts of weather and in mastering and controlling an unfriendly soil. And lastly it has allowed me to grow old so slowly and easily and unconsciously that I can scarcely believe I am as old as I am.

A week or two ago a Roman Catholic neighbour spoke to me over his garden hedge and invited me any time I was passing to come in and look at his garden and his new home.

I told him I was retiring and would be leaving the district in a week or two.

"You're a fresh man to be speaking about retiring," said he.

I said, "I will tell you something which I have never dared to tell my people lest they might begin to think I was too old for my job. I will enter

on my 78th year in January next—and that is just 2 years off my 80th year.

"God and Mary save you!" he replied. "An weren't you the wise man not to be speaking to them about it."

But however, closely one guards his secret, the years tell their own tale, and at last we have to surrender the things we have cherished, and make room for the younger generation. As the dramatist says:—

"The younger generation is bound to win
That's how the world goes on."

It has often occurred to me in these last days that one of my predecessors (Rev. William Napier) found an easier way of leaving you when unseen by anyone, he lay down under an apple tree in the garden and without a murmur or a sign quietly passed into the Unseen. The farewell of a Christian minister to his people must be more specifically Christian. Let it be the farewell word of the Apostle Paul in his letter to the Church at Corinth:—"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all."

In this house of worship I have closed the service every Sunday with this historic Benediction. Let me once again and for the last time as your minister make it my parting word to you

REV. AND MRS. W. H. TOWNLEY TILSON.

Presentation at Greyabbey.

A presentation to Mr. and Mrs. Tilson, on the completion of twenty-five years of Mr. Tilson's ministry at Greyabbey, and fifteen at Newtownards, took place at Greyabbey, on Sunday afternoon, November 12th. The presentation from both congregations to Mr. Tilson was that of an address and substantial cheque, which was made by Mr. R. Warnock and Mr. A. J. Menown. Miss Carson and Miss McNinch made the presentation of a handsome writing bureau to Mrs. Tilson.

The service was conducted by the Rev. Dr. A. L. Agnew, who introduced the presentation proceedings by reading extracts from letters sent by friends who were unable to be present, said they were gathered together as a body of friends to do a good work, which had certainly the blessing of the Almighty upon it. Dr. Agnew paid his own personal tribute to Mr. and Mrs. Tilson.

The Rt. Hon. H. G. H. Mulholland, Speaker of the House of Commons, wrote that it was a great regret to him that he would be unable to attend the service, as his admiration for the Rev. Mr. Tilson was very sincere.

Apologies were also received from Lord Londonderry, the Right Rev. J. Glynne Davies, Moderator of the N.S.P. Church; Rev. J. J. Magill, Rademon; Rev. John Barron, Ballyhemlin; Mr. and Mrs. P. J. Easton, Newtownards; the Rev. J. H. Ewbank, Oldham, who was present at the installation twenty-five years ago; Capt. and Mrs. Millar, Mountstewart.

The presentation address was read by Mr. W. McMillan. The signatories were: H. Warnock, W. Taylor, W. Byers, Greyabbey; W. McMillan, J. A. Menown, J. M. McNinch, R. Harkness, Newtownards.

The Rev. Thomas Patterson, minister of the Greyabbey Presbyterian Church, on behalf of his own congregation, conveyed greetings to Mr. and Mrs. Tilson, and was proud that for 25 years Mr. Tilson had honoured him with his friendship.

Rev. J. D. Davies, Moneyrea, said that both Mr. and Mrs. Tilson were great workers; tributes were also paid by Mr. Richard Minnis, Larne, and the Rev. A. M. Bell, Killinchy.

In his supplemental reply, Mr. Tilson said he was proud of his people and proud to be their minister. His work had been a pleasure, they had given him their affection.

Thanks were given to Mr. Harvey for presiding at the organ, and Mr. W. L. Doggart, for his reverent rendering of the solo: "Bless this House." Following the Benediction, came the National Anthem.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

THE BUCCANEER.

(By the Rev. F. H. Aldhouse, M.A.)

Bishop Brockley was in his study. Quill pen in hand, he sat before some MSS on his desk thinking. The whole materialistic hypothesis of the universe dissolved before the clarity of his perception. "Des Cartes said 'Cogito ergo sum' (I think, therefore I am) yes, though alone in existence. All that is is thought I say 'Materia non est' (matter exists not)."

An insistent knocking sounded on his study door. "Who is it? I told you not to disturb me" he said, annoyed by this distraction.

A wailing voice replied "O lor,' me lud, I just have to call ye."

"What's wrong, Peter? Some bad news?" the Bishop answered.

"The wust. There's a Pirate Capting downstairs an' he's getting impatient. If I don't show him in he'll scrag me and show himself in."

"Well, show him in then" the Bishop agreed, for an angry voice could be heard in the hall: "Well? ye little pest, are ye going to keep Captain Gubbins kicking his heels in this here bloomin' hall? If I 'as to go up after ye I'll cut ye into collops, an' maybe ate some of ye for supper. A lad of your age tastes just like tender pork."

"O lor, O mother," the miserable page sobbed, "the lord will see ye at wonst Capting. It's not me that's de'aying ye."

"Well, open the door before I bust it in, and do ye in at the same time. Smart's my word and quick's my motion if I'm kep' one second longer, so jump to it you little swine,"

Peter the page, white with terror and crying, announced "Capting Fintan Gubbins to see ye (sob) me lord," and in his fright he added "the great pirate Capting, me lord (sob.)"

"Pirate? what me? avast ye swab" Captain Gubbins roared, "here (to the Bishop) get out of the way there an' let me at him. I'll pirate ye, ye lubber."

"Pray be calm Captain" the Bishop said, "The boy is but fourteen, and you, a powerful man, have two pistols I see, a sword, a dagger, and several other weapons in that sash. He meant no harm. If you wish to show irritability do it to me. I'm quite ready to take you on."

"O I'm sorry, me lord," the captain said, subdued by the magican-Bishop's evident indifference to his ire. "I didn't see it was you. These here boys are just poison to me, that they is. And he *did* call me a pirate, ye heard him yerself,"

"Well, and what else are you? You scuttle ships, make the crews walk the plank, and fly the skull and crossbones flag, the Jolly Roger I believe you call it," the Bish retorted,

"Ah, dear me, Bishop, ye have got me all wrong. I'm a hi-jacker. An' me flag, if I do have the skull an' bones on it, is red not black. It's the Jolly Codger, not the blurry Roger, that I sail under."

A hi-jacker! what's that? I don't know what a hi-jacker is. You (to the page) come out from under the sofa. The gentleman won't eat you."

"I'm none too sure of that," Peter said to himself, but he did come out and got downstairs in record time.

"Well, me lord, a hi-jacker is a gentleman of fortune who hi-jacks pirates. Them cusses collect the swag, an' we takes it from them, see?' "Yes" the Bishop said, "I see. Is it true you made an Aunt Sally of one Captain Morgan, and pelted him to death with empty claret bottles?"

"Not at all" Captain Gubbins answered uneasily, "we threw a bottle or two at the ould divel an' he sure croaked. He had heart disease I guess. The few bottles wot hit him wasn't enough to account fur his hopping the twig."

"Rather cruel, Captain, I think," the Bishop said emphatically. "And what may be your business with me?"

Captain Gubbins appeared uncomfortable at this inquiry. "I see ye have a tantulus on that table, me lord, might I have a tumbler of yer rum?"

"If you need spirituous comfort help yourself" the Bishop agreed. "I am a non-drinker myself."

"Good stuff, I call this" the captain said, and he drank a whole tumbler-ful neat, the Bishop looking on amazed at his capacity.

"Har! that's better, now I'll broach the subject I was a' going to consult ye on. I'm informed, me lord, that ye are both a bishop and a witch. Is that right?';

"I should describe it as a Magus, but I suppose the other is what you would call it" Bishop Brockley responded.

"Right-o, that's a jolly good thing. Well, we sometimes does hi-jack (not pirate, mind ye) a merchant ship if she's a foreigner. We never touches one of our own merchants. No, by gad never, sink me if we do. Well, this here ship I'm describing were Spanish. We took her and we done in her crew in one

way or another, An' me second-in-command says 'There's a real scrumptious gal here, by gum she's too good to give to the sharks. Will ye keep her, Captain, or may I?' 'I'll have a peek at her, O'Driscoll' I says.

"Yes, she's sure a humdincker, an' it would be a shame to waste her to the fishes. Ah, me sweet Seignorita, I wouldn't hurt a hair on yer pretty head, I'll keep ye to amuse me' says I like that, 'Seigneur' says the proud baggage, 'you are an accursed pirate; you have murdered my father, and tortured his crew. He owned this ship. I prefer the sharks' company to yours.'

"Now, me lord, I am, as ye know, very sensitive, I'm a fella' wid feeling, an' to call me a pirate makes me see red. A gentleman of fortune compared with them low-down rats! So I says to that blooming Seignorita 'do ye so, Miss? well yer wishes shall be gratified. But take that first' an' I whips out me cutlass an' sweeps her bloomin' head orf. I lost me temper I admit, but ye see how it were. Well, ye'd think that would end me little encounter—not it. That night as I was a setting down to supper, right opposite sits the ghost of that spiteful young dame, a' glaring at me ghastly wid her head in her two hands. I fires a pistol at her, no use. I makes a pass at her with my cutlass, no use. I gets a holy monk what I cached on another ship to pray agin her, no good, so I pitches him overboard. I speaks to her perlite meself an' apologized for what I done. 'What brings you here Miss?' I says, 'Why don't ye go to heaven like a good lass.' 'I am here to amuse you, you murderer' she says in a voice that went through me, 'I will come to all your feasts, and you will remember Pepita while you live, and after you have lived,' says she, regular spiteful minx. What? So I comes to ye to free me from this here young harridan. Here's two bags of dubaloons and pieces-of-eight, what about it?"

"Just this, Captain Fintan Gubbins," the Bishop sternly said, " You are I believe one of the most wicked men living, and you dare come here and try and bribe me to save you from the result of your own hellish acts. No. Cease to do evil, learn to do well, give up your infernal trade of blood. Repent, make restitution, live a life of penitence, and if your repentance is sincere God will pardon you. *But while you live the girl you butchered will be your companion.*"

"Oh no, Oh no, I won't leave here till you give me some hope," the hi-jacker moaned. "I have told you, Repent, that is your hope," the Bishop said. "Now leave me."

Captain Gubbins tried to remain seated but the Bishop made a pass with his hand and against the hi-jacker's will his legs began to goose-step out of the room, the Bishop watching as the rebellious legs marched away with the Buccaneer.

"To be unrelenting is to be kind to men like him" he told his chaplain later. And indeed when a solitary penitent died in a hermit's cell some years later Captain Gubbins found peace from the pursuing furies he himself had loosed upon his track.

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